

that God shall love him in return." The demand that human ideals shall be validated outside the human being, in whom they are real as his own right hand, is simply the endeavour "that God shall love him in return."

True mysticism does not need to have room made for it by science or any other mode of human knowledge. It occupies no room which they can occupy, for it does not exist in the same dimension. It is not an alternative, or a possibility. It is the simple truth underlying all existence. It is a certainty reached by the effort towards self-knowledge; it is simply the discovery that when the self is truly known, there is no self to know or to be known,—but only the One.

JOHN MIDDLETON MURRY.

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"There are very few persons in this country, who being in search of the ancient Aryan Philosophy, have obtained control over the bodily passions which trouble ordinary men beyond measure. Fewer still who like one now living in India, whom I dare not mention, are known. Almost all who have thoroughly studied or are studying that ennobling philosophy, keep themselves out of the public view in compliance with wise and inexorable views. It is not through selfishness, as too many imagine. Though unseen, they none the less are continually working for the good of humanity. In thousands of cases what they effect is ascribed to Providence. And whenever they find anyone who, like themselves, has an ambition above the mere pleasures of this world, and is in search of that Vidya which alone can make man wise in this as well and happy in the next, they stand ready by his side, take him up in their hands as soon as he shows his worthiness, and put in his way the opportunities to learn that philosophy, the study of which has made them masters of themselves, of nature's forces, and of this world."

—D. K. M. in *The Theosophist*, Vol. I, p. 91.